

# WEEK 8 — OUTLINE

## The Blood of the Covenant

Scripture Reading: Exo. 24:4-8; 25:17, 22; 34:27-35; Lev. 16:11-16; Matt. 26:28; Luke 22:20; Heb. 10:19-20

### « DAY 1 »

**I. The precious blood of Christ satisfies God, it is the believers' access to God, and it overcomes all the accusations of the enemy (Exo. 12:13; Eph. 2:13; 1 Pet. 1:18-19; Heb. 10:19-20, 22; 9:14; 1 John 1:7, 9; Rev. 12:10-11); we need to go further to see that the Lord's precious blood is the blood of the covenant.**

**II. "Moses took the blood and sprinkled it on the people and said, Here is the blood of the covenant, which Jehovah has made with you in accordance with all these words" (Exo. 24:8):**

A. The expression blood of the covenant is also used in Matthew 26:28; this matter comes from the heart of God, but it has no place in the heart of the natural man.

B. Luke 22:20 says, "This cup is the new covenant established in My blood":

1. The Lord's blood, having satisfied God's righteousness, enacted the new covenant and ushers us into the reality of the new covenant (Heb. 10:19-20; Hymns, #551, stanzas 3 and 4).
2. Through the Lord's death His blood enacted the new covenant; by the Lord's resurrection He became the new covenant with all its bequests (Isa. 42:6; 49:8); and in the Lord's ascension He is the Mediator, the Executor, of the new covenant (Heb. 8:6; 9:15; 12:24) and the surety of the new covenant, the pledge that everything in the new covenant will be fulfilled (7:22):
  - a. Christ, as the embodiment of the riches of the Godhead (Col. 2:9) and as the crucified and resurrected One, has become the covenant of God given to His people; He is the reality of all that God is and of all that God has given to us.
  - b. God's salvation, God's righteousness, God's justification, God's forgiveness, God's redemption, God's riches, and all that God has and will do have been covenanted to us.
  - c. As the reality of all the bequests in the new testament, Christ, who is the all-inclusive, life-giving, indwelling, consummated Spirit (1 Cor. 15:45b; 2 Cor. 3:17; Rom. 8:9-11), is in our spirit and has become one spirit with us (2 Tim. 4:22; 1 Cor. 6:17).

### « DAY 2 »

**III. "Moses wrote down all the words of Jehovah. And he rose up early in the morning and built an altar at the base of the mountain and**

## **twelve pillars for the twelve tribes of Israel” (Exo. 24:4):**

- A. The altar points to the need for redemption, termination, and replacement; because we are fallen, sinful, and corrupt, we need redemption and termination, and we also need to be replaced by Christ.
- B. The pillars signify that after God’s people have been redeemed, terminated, and replaced at the altar, they can become the testimony of God, reflecting what He is.
- C. The blood comes from the sacrifices offered on the altar; it was the blood, not the altar or the pillars, that made effective the enactment of the law (vv. 4-8).

## **IV. We need to see God’s intention in decreeing the law:**

- A. In decreeing the law, God’s intention was to reveal to His chosen and redeemed people what kind of God He is; as the testimony of God, the law is a portrait or photograph of God (16:34; 25:21); therefore, the first function of the law is to reveal that God is a God of holiness, righteousness, love, and light.
- B. The second function of the law is to cause His people to realize that they are fallen and far away from God:
  - 1. It was not God’s intention to have His people observe the law that He decreed; it is impossible for fallen, sinful, and corrupted people to keep the law (cf. Rom. 3:20).
  - 2. The intention of God in decreeing the law was different from the intention of those who received it; the intention of those who received the law was to keep it (Exo. 24:3, 7).
  - 3. It is only through the redeeming blood (1 Pet. 1:18-19), the blood of the covenant, that God’s people are ushered into the Holy of Holies to contact God and have God infused into them (Heb. 10:19-20).

## **<< DAY 3 >>**

## **V. We need to see the relationship between the redeeming blood and the presence of God:**

- A. Moses was fallen, sinful, and corrupt, just as all the other children of Israel were; he could stay in the presence of God and be infused with God on the mountaintop for forty days to become God’s reflection because God had the redeeming blood in view; this was the reason that the skin of Moses’ face glowed when he descended from the mountain (Exo. 34:27-35).
- B. The only one qualified to enter the Holy of Holies and come to the Ark with the expiation cover was the one who brought with him the redeeming blood from the outer court; this blood, which was the blood of the covenant, brought

people into the Holy of Holies to enter into God's presence (Lev. 16:11-16):

1. That expiation cover, corresponding to the propitiation place in Romans 3:25 and Hebrews 9:5, was the lid of the Ark; it signifies Christ as the cover of God's righteous law and also as the place where God meets with His redeemed people and speaks to them in grace (Exo. 25:17, 22).
2. Hence, the expiation cover on the Ark in the Holy of Holies equals the throne of grace, the very Christ who dwells in our spirit; the pure gold of which the cover was made signifies Christ's pure divine nature (Heb. 4:16).
3. That God met with His people and spoke to them from above the expiation cover and between the cherubim signifies that God meets with us and speaks to us in the propitiating Christ as His testimony (Exo. 25:22; cf. 2 Cor. 3:8-11, 18).
4. Thus, the expiation cover with the blood of the sacrifices sprinkled on it on the Day of Expiation (Lev. 16:14-15, 29-30) portrays the redeeming Christ in His humanity and the shining Christ in His divinity as the place where fallen sinners can meet with the righteous, holy, and glorious God and hear His word, thereby being infused with God as grace and receiving vision, revelation, and instruction from Him (Exo. 25:20-22).

## « DAY 4 »

### **VI. Moses was a man who knew God's heart and His intention; therefore, he enacted the law not according to the intention of the children of Israel but according to the intention of God:**

- A. God's way was to reveal what He is and then to show the people that, in His sight, they were fallen, sinful, and corrupted (altogether hopeless and helpless) and that they desperately needed His redemption and forgiveness.
- B. After they received redemption and forgiveness, the redeeming blood would bring them into God's presence where they could contact Him, receive Him into them, and be constituted into pillars as a living testimony of God, a reflection of what He is.
- C. The Lord has accomplished redemption for us, and His blood is available to cleanse us and bring us into His presence; now He is waiting for us to repent, turn to Him, and receive His redemption and forgiveness.
- D. According to the revelation in the New Testament, we are not only brought into God's presence—we are brought into God Himself; the redeeming and cleansing blood brings us into God!
- E. This gives us the ground and standing to receive God, to enjoy God, and to eat and drink of God; eventually, by partaking of God in this way, we will become pillars, His living testimony.
- F. The way to become pillars is the way of enjoying God; it is the way of eating

of Him as our life supply (John 6:57; Rev. 22:14) and drinking of Him as our living water (John 7:37-39; 4:10, 14; 1 Cor. 12:13); by eating and drinking Him, we enjoy Him and are constituted with Him.

G. This is a basic principle of the divine economy that operates in the universe unto this day:

1. The basic concept of God's economy is not that God's people should keep the law; the law was decreed by God not that His people might observe it but that through it they might come to know God in a positive way and know themselves in a negative way.
2. Having a proper knowledge of God and of themselves, they would then repent and receive God's redemption through the redeeming blood, and they would be brought into the presence of God to receive the infusion of God to become pillars as a living testimony and reflection of what God is (cf. Rom. 8:4).

## **<< DAY 5 & DAY 6 >>**

### **VII. The blood of the covenant is primarily for God to be our portion for our enjoyment (cf. Psa. 27:4; 1 Cor. 2:9; Heb. 10:19-20):**

- A. In the new covenant God gives us forgiveness, life, salvation, and all spiritual, heavenly, and divine blessings.
- B. When this new covenant is given to us, it is a cup, a portion for us: "This cup is the new covenant established in My blood, which is being poured out for you" (Luke 22:20):
1. The Lord shed His blood, God established the covenant, and we enjoy the cup, in which God and all that is of Him are our portion (1 Cor. 10:16a).
  2. The blood is the price that Christ paid for us, the covenant is the title deed that God made for us, and the cup is the portion that we receive from God.
  3. "In this portion we have God, / Whom we lost thru Adam's fall; / By the shedding of Thy blood, / God becomes our all in all. / In this portion all we have—/ Life and peace, redemption sure; / All that God has planned and willed, / In this portion we secure" (Hymns, #223, stanza 3).

### **VIII. Eventually, the blood of Christ as the blood of the new covenant (Matt. 26:28; Luke 22:20) ushers God's people into the better things of the new covenant, in which God gives His people a new heart, a new spirit, His Spirit, the inner law of life (denoting God Himself with His nature, life, attributes, and virtues), and the ability of life to know God (Jer. 31:33-34; Ezek. 36:26-27; Heb. 8:10-12).**

### **IX. Ultimately, the blood of the new covenant, the eternal covenant (13:20), enables God's people to serve Him (9:14) and leads God's**

**people into the full enjoyment of God as their portion (as the tree of life and the water of life) both now and for eternity (Rev. 7:14, 17; 22:1-2, 14, 17).**

## << WEEK 8 — DAY 1 >>

### Morning Nourishment

Exo. 24:8 So Moses took the blood and sprinkled it on the people and said, Here is the blood of the covenant, which Jehovah has made with you in accordance with all these words.

Luke 22:20 And similarly the cup after they had dined, saying, This cup is the new covenant established in My blood, which is being poured out for you.

Many Christians may not be familiar with the term “the blood of the covenant” found in Exodus 24:8. This expression is also used by the Lord Jesus in Matthew 26:28. Even readers of the Bible who are familiar with the term “the blood of the covenant” may not know the true significance of it. This matter comes from the heart of God. However, it has no place in the heart of the natural man. Certain things found in the Bible may correspond to what is in our heart. For this reason, when we come across these things in the Word, we automatically pay attention to them. Other matters, however, are far beyond our concept. When we read of them in the Word, we may not be impressed. This is the case with the blood of the covenant. (Life-study of Exodus, p. 915)

### Today's Reading

Why did Moses in Exodus 24:8 speak of the blood of the covenant? Why did the Lord Jesus say on the night He was betrayed, “This is My blood of the covenant, which is being poured out for many for forgiveness of sins” (Matt. 26:28)? The Lord’s word here seems to be at least a reference to Exodus 24:8. Luke 22:20 speaks of the new covenant. This indicates that in Exodus 24:8 we have the blood of the old covenant and that in Matthew 26:28 and Luke 22:20 we have the blood of the new covenant. Both for the Old Testament and the New Testament the blood was necessary.

We may realize that the blood is the redeeming blood, the cleansing blood, the sanctifying blood, and the blood which overcomes the enemy. But have you ever paid attention to the fact that the blood is also called the blood of the covenant? This is a matter of great significance. (Life-study of Exodus, pp. 915-916)

In His ascension Christ has become the Mediator, the Executor, of the new covenant, the new testament, which He bequeathed to us by His death (Heb. 8:6; 9:15)....Christ is also the surety, the pledge that everything in the new covenant will be fulfilled (Heb. 7:22). (The Practical Way to Live a Life according to the High Peak of the Divine Revelation in the Holy Scriptures, p. 19)

Christ has been called by Jehovah to be a covenant for the people, that is, for Israel (Isa. 42:6b; 49:8b; Heb. 7:22). The covenant is the legal agreement between God and His people (cf. Jer. 31:31-34; Heb. 8:8-12). Through the death of Christ, the covenant became a testament, a will (Heb. 9:16-17 and footnote 1 on v. 16). Christ enacted the new covenant (which became the new testament—the will) with His blood according to God’s righteousness through His redeeming death (Matt. 26:28; Luke 22:20; Heb. 9:15). In resurrection Christ became the reality of all the bequests of the new testament and the Mediator, the Executor, to execute the new testament according to God’s righteousness (Heb. 8:6; 9:15; 12:24). Therefore, Christ is the new covenant as the new testament.

Christ, as the embodiment of the riches of the Godhead (Col. 2:9; 1:19) and as the crucified and resurrected One, has become the covenant of God given to His people. He is the reality of all that God is and of all that God has given us. God’s salvation, God’s righteousness, God’s justification, God’s forgiveness, God’s redemption, God’s riches, and all God has and will do have been covenanted to us. As the reality of all the bequests in the new testament, Christ, who is the all-inclusive, life-giving, indwelling, consummated Spirit (1 Cor. 15:45; 2 Cor. 3:17; Rom. 8:9-11), is in our spirit and has become one spirit with us (2 Tim. 4:22; 1 Cor. 6:17). As a covenant Christ is the surety (Heb. 7:22), and the Spirit is the pledge (2 Cor. 1:22; Eph. 1:14), to guarantee that God embodied in Christ is the inheritance to His people (Rom. 8:17a; Acts 26:18 and footnote 6). (Isa. 42:6, footnote 1)

Further Reading: The Practical Way to Live a Life according to the High Peak of the Divine Revelation in the Holy Scriptures, ch. 1

## << WEEK 8 — DAY 2 >>

### Morning Nourishment

**Exo. 24:4-5** And Moses wrote down all the words of Jehovah. And he rose up early in the morning and built an altar at the base of the mountain and twelve pillars for the twelve tribes of Israel. And he sent young men of the children of Israel, who offered burnt offerings and sacrificed peace offerings of bulls to Jehovah.

In Exodus 24 we have the enactment of the law. Prior to this, the law was decreed by God and, through Moses as their representative, it was received by the children of Israel....Moses enacted the law in a way that was quite different from what we would expect according to the natural concept. Instead of charging the people to observe the law of God, Moses built an altar. An altar, no doubt, is for sacrifices. But what have sacrifices to do with the law? If we consider this matter, we shall realize that the law does not necessarily involve sacrifices. Why, then, in the enactment of the law did Moses build an altar? The altar points to the need for redemption, termination, and replacement. Because we are fallen, sinful, and corrupt, we need redemption and termination. We also need to be replaced by Christ. (Life-study of Exodus, p. 916)

### Today's Reading

Moses also built twelve pillars representing the twelve tribes of Israel. These pillars indicate, or signify, that after God's people have been redeemed, terminated, and replaced at the altar, they can become the testimony of God reflecting what He is.

Exodus 24:6 says, "And Moses took half of the blood and put it in basins, and half of the blood he sprinkled on the altar." We have seen that, according to verse 8, Moses also sprinkled the blood on the people and said, "Here is the blood of the covenant." To be sure, the blood came from the sacrifices offered on the altar. It was the blood and neither the altar nor the pillars which made effective the enactment of the law. The covenant was established by the blood which came from the sacrifices offered on the altar. Thus, the altar with the sacrifices produced the blood for the enactment of the law. In the enactment of the law, the blood is the focus.

Apparently the altar, the pillars, the sacrifices, and the blood are not related in any way to the law. Why did Moses use all these things when he enacted the law? What Moses did in Exodus 24 is related to God's economy.

We [have] placed great emphasis on the fact that it was not God's intention to have His people observe the law He decreed. It is impossible for fallen, sinful, and corrupted people to keep the law. They simply do not have the ability to observe the law of God. Even though God did not intend for the people to keep the law, they presumed that since God had given them His law, they were expected to keep it. Exodus 24:3 says, "All the people answered with one voice and said, All the words which Jehovah has spoken we will do." According to verse 7, the people promised, "All that Jehovah has spoken we will do, and we will be obedient." Here we see two different intentions. The intention of God in decreeing the law was different from the intention of the people who received it. These two intentions did not correspond to each other.

If it was not God's intention that His people observe the law decreed by Him, then what was His intention in giving them His law? In decreeing the law, God's intention was to reveal to His chosen and redeemed people what kind of God He is. This is the reason the law of God is called the testimony. As the testimony of God, the law is a portrait or photograph of God. Therefore, the first function of the law is to reveal God.

The second function of God's law is to cause His people to realize that they are fallen and far away from God. As a sinful and corrupt people, it is not possible for them to please God. They need the Lord's redemption. Only through the redeeming blood can they have contact with God. If through redemption God's people are brought to Him and have contact with Him, they will then have God infused into them. The more contact they have with God, the more they will receive the infusion of God. (Life-study of Exodus, pp. 916-918)

Further Reading: Life-study of Exodus, msg. 78

## << WEEK 8 — DAY 3 >>

### Morning Nourishment

Exo. 34:28-29 And [Moses] was there with Jehovah forty days and forty nights....And He wrote upon the tablets the words of the covenant, the Ten Commandments. And when Moses came down from Mount Sinai—and the two tablets of the Testimony were in Moses' hand when he came down from the mountain—Moses did not know that the skin of his face shone by reason of His speaking with him.

As the representative of the children of Israel, Moses was brought into the presence of God and stayed there for quite a time....Moses was fallen, sinful, and corrupt, just as all the other children of Israel were. Then how could such a sinful person stay in the presence of God on the mountaintop for a period of forty days? Moses could remain in God's presence because God had the redeeming blood in view. The blood was the ground which enabled God to permit Moses to come into His presence and stay there. This means that under the redeeming blood Moses could come into the presence of God. (Life-study of Exodus, p. 918)

### Today's Reading

We can prove that it was through the redeeming blood that Moses came into the presence of God by considering the various aspects of the tabernacle and the outer court. Inside the Holy of Holies was the Ark with the expiation cover (mercy seat). God was on the expiation cover, which was over the Ark. The law was in the Ark. In the Holy Place there were the showbread table, the lampstand, and the incense altar, and in the outer court there were the brass altar and the laver. The children of Israel were not permitted to come into the Holy Place, much less to pass through the veil and enter into the Holy of Holies to stand before the expiation cover. The expiation cover equals the throne of grace spoken of in Hebrews 4:16: "Let us therefore come forward with boldness to the throne of grace that we may receive mercy and may find grace for timely help." Although we may come forward boldly to the throne of grace, the children of Israel were not permitted to touch the expiation cover. The penalty for doing so would have been death. Aaron's sons, Nadab and Abihu, were slain because they "presented strange fire before Jehovah" (Lev. 10:1). In burning incense, they used fire from a source other than the altar. Who then was qualified to enter the Holy of Holies and touch the expiation cover? The only one qualified to do this was the one who brought with him the redeeming blood from the altar in the outer court. First the blood of the sin offering was shed on the altar. Then this blood was brought into the Holy of Holies and sprinkled on the expiation cover. This blood, which is the blood of the covenant, brought God's people into His presence. (Life-study of Exodus, pp. 918-919)

The expiation cover, mentioned in Hebrews 9:5 and corresponding to the propitiation place in Romans 3:25, was the lid of the Ark. It signifies Christ as the cover of God's righteous law and also as the place where God meets with His redeemed people and speaks to them in grace (Exo. 25:22). Hence, the expiation cover on the Ark in the Holy of Holies equals the throne of grace, the very Christ who dwells in our spirit (Heb. 4:16 and footnote 1). According to Revelation 8:3, it is also the throne of God's authority, the throne of the divine administration. The pure gold of which the cover was made signifies Christ's pure divine nature. (Exo. 25:17, footnote 1)

That God met with His people and spoke to them from above the expiation cover and between the cherubim signifies that God meets with us and speaks to us in the propitiating Christ and in the glory expressed in the propitiating Christ as His testimony (cf. 2 Cor. 3:8-11, 18). Thus, the expiation cover with the blood of the sacrifices sprinkled on it on the Day of Expiation (Lev. 16:14-15, 29-30) portrays the redeeming Christ in His humanity and the shining Christ in His divinity as the place where fallen sinners can meet with the righteous, holy, and glorious God and hear His word, thereby being infused with God as grace and receiving vision, revelation, and instruction from Him. (Exo. 25:22, footnote 1)

Further Reading: CWWN, vol. 33, "The Normal Christian Life," ch. 1

## << WEEK 8 — DAY 4 >>

### Morning Nourishment

Exo. 24:4 And Moses wrote down all the words of Jehovah. And he...built an altar at the base of the mountain and twelve pillars for the twelve tribes of Israel.

6 And Moses took half of the blood and put it in basins, and half of the blood he sprinkled on the altar.

Moses was a man who knew God's heart and His intention. Therefore, he enacted the law not according to the intention of the children of Israel, but according to the intention of God. No matter how foolish and ignorant the children of Israel were, Moses nevertheless enacted the law according to God's way. God's way was to show the people that, in His sight, they were fallen, sinful, and corrupted and that they desperately needed God's redemption and forgiveness. God, of course, was willing to redeem the people and to forgive their sins. After they received redemption and forgiveness, the redeeming blood would bring them into God's presence where they could contact Him, receive Him into them, and be constituted into pillars as a living testimony of God, a reflection of what He is. This is a basic principle which operates in the universe unto this day. (Life-study of Exodus, p. 920)

### Today's Reading

According to this basic principle of the divine economy, the Bible first reveals to us what God is. Second, the Bible enables us to realize that we are fallen, sinful, corrupted, altogether hopeless and helpless. However, the Lord has accomplished redemption for us, and His blood is available to cleanse us and bring us into His presence. Now He is waiting for us to repent, turn to Him, and receive His redemption and forgiveness. According to the revelation in the New Testament, we are not only brought into God's presence—we are brought into God Himself. Oh, the redeeming and cleansing blood brings us into God! This gives us the ground and the standing to receive God, to enjoy God, and to eat and drink of God. Eventually, by partaking of God in this way, we shall become pillars, His living testimony.

The way to become such a pillar is the way of enjoyment; it is the way of eating of Him as our life supply and drinking of Him as our living water. By eating and drinking Him we enjoy Him and are constituted of Him. This is God's economy according to the revelation in the Word of God.

The enactment of the law in Exodus 24 was fully according to God's economy. The principle is the same with the Bible as a whole. Just as the children of Israel were foolish in promising to obey all that the Lord had spoken, so many of today's Christians...think that the commandments contained in the Word are for them to keep. For example, in Ephesians 5:22 and 25 Paul charges wives to submit to their husbands and husbands to love their wives. However, no husband is truly able to love his wife, and no wife can submit to her husband....Rather, every wife is stubborn and rebellious, and every husband is full of love for himself. Thus, we simply are not able to observe the commandments found in the Bible. Instead of trying to carry out these commandments, we should confess, in the light of the revelation in the Bible, that we are fallen, sinful, and corrupt. We need to be convinced, convicted, and subdued so that we may repent and receive God's salvation. Then the redeeming blood of Christ will bring us into the Triune God, and we shall be infused with Him to become pillars. Only such pillars can love their wives or submit to their husbands.

The basic concept of God's economy...is not that God's people should keep the law. The law was decreed by God not that His people might observe it, but that through it they might come to know God in a positive way and know themselves in a negative way. Having a proper knowledge of God and of themselves, they would then repent and receive God's redemption. Through the redeeming blood, they would be brought into the presence of God to receive the infusion of God to become pillars as a living testimony and reflection of what God is. (Life-study of Exodus, pp. 920-922)

Further Reading: Life-study of Isaiah, msg. 46

## << WEEK 8 — DAY 5 >>

### Morning Nourishment

**Matt. 26:28** For this is My blood of the covenant, which is being poured out for many for forgiveness of sins.

**Rev. 22:14** Blessed are those who wash their robes that they may have right to the tree of life and may enter by the gates into the city.

The Lord's blood, having satisfied God's righteousness, enacted the new covenant. In this new covenant God gives us forgiveness, life, salvation, and all spiritual, heavenly, and divine blessings. When this new covenant is given to us, it is a cup (Luke 22:20), a portion for us. The Lord shed His blood, God established the covenant, and we enjoy the cup, in which God and all that is of Him are our portion. The blood is the price that Christ paid for us, the covenant is the title deed that God made for us, and the cup is the portion that we receive from God. (Matt. 26:28, footnote 2)

### Today's Reading

The blood of the sacrifices in the Old Testament typifies the blood of Christ. The blood of Christ is the blood of the new covenant (Matt. 26:28). This blood has done many wonderful things for us.

The blood of Christ has redeemed us. First Peter 1:18 and 19 say that we have been redeemed with the precious blood of Christ.

After man fell, the way to the tree of life was closed. Genesis 3:24 says that God placed at the east of the garden of Eden "cherubim and a flaming sword which turned in every direction to guard the way to the tree of life." Hallelujah, the blood of Christ brings us back to the tree of life!...[Revelation 22:14] refers to the enjoyment of Christ in eternity. But we can share in this enjoyment even today. Through the blood of Christ, we may enjoy the tree of life, which is God Himself as life to us.

The blood of Christ also leads the believers to the waters of life. In John 7:37 the Lord Jesus said that all those who thirst may come to Him and drink. Eventually, out of our innermost being will flow rivers of living water. We all have experienced drinking the water of life through the blood of Christ. Day by day, because of His blood, we may eat of the tree of life and drink of the water of life. According to Revelation 7:14, those who have "washed their robes and made them white in the blood of the Lamb" will be guided by the Lamb to "springs of waters of life" (v. 17). This indicates that for eternity we shall enjoy the living water through the blood of Christ.

Hebrews 10:19 and 20 say, "Having therefore, brothers, boldness for entering the Holy of Holies in the blood of Jesus, which entrance He initiated for us as a new and living way through the veil, that is, His flesh."...From Hebrews 10:19 and 20 we see that the blood of Jesus opens the way for us to come into the Holy of Holies. Because the Lord has opened the way and brings us in, we may enjoy God in the Holy of Holies and daily be infused with Him.

Hebrews 9:14 says, "How much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, purify our conscience from dead works to serve the living God." The blood of Christ makes it possible for us to serve the living God. How could we serve God if we were still dead? There is no way for lifeless people to serve the living God. Praise Him that through the redeeming blood we have life and have been brought into His presence to serve Him!

Finally, the blood of Christ brings us into the temple of God, where we shall enjoy Him for eternity. Those who are brought into God's temple through the cleansing of the blood of Christ are pictured in Revelation 7:15 and 16: "Because of this they are before the throne of God and serve Him day and night in His temple; and He who sits upon the throne will tabernacle over them. They will not hunger anymore, neither will they thirst anymore, neither will the sun beat upon them, nor any heat." This is the eternal enjoyment of God in His temple made possible because of the blood of Christ, the blood of the new covenant. This precious blood brings us into the enjoyment of God Himself as our life and life supply for eternity. (Life-study of Exodus, pp. 928-930)

Further Reading: Life-study of Exodus, msg. 79

## << WEEK 8 — DAY 6 >>

### Morning Nourishment

Rev. 7:14 ...And he said to me, These are those who come out of the great tribulation, and they have washed their robes and made them white in the blood of the Lamb.

17 For the Lamb who is in the midst of the throne will shepherd them and guide them to springs of waters of life; and God will wipe away every tear from their eyes.

What blessings we have by this blood [of the covenant]! We have God Himself, the divine life, the divine nature, the inward law of life, and the ability of life to know God [Jer. 31:33-34]. The blood of the covenant brings us into the presence of God, into the infusion of God, and into the eternal enjoyment of God. What we experience today is a foretaste of the full enjoyment to come.

The blood of Christ is not only the cleansing blood, the blood which washes us from our sins. It is the blood of the covenant which brings us into God, into the divine life and nature, into the inward law of life and the ability of life to know God, and into the infusion, transfusion, and enjoyment of God both now and in eternity. This is the function of the blood of the covenant.

Hebrews 13:20 says, "Now the God of peace, He who brought up from the dead our Lord Jesus, the great Shepherd of the sheep, in the blood of an eternal covenant." This verse indicates that it was in the blood of the eternal covenant that God raised Christ from among the dead. All that God has ordained has been covenanted to be our portion. This portion is actually God Himself with His nature, life, attributes, and virtues. (Life-study of Exodus, p. 930)

### Today's Reading

According to Jeremiah 31 and Ezekiel 36, God promised to impart His law into us, to change our heart, to regenerate our spirit, and to put His Spirit within us. As a result, we have the inward law, which is actually God Himself, to produce in us not only what God requires, but also what God is. This was the reason the Lord Jesus said to His disciples, "You therefore shall be perfect as your heavenly Father is perfect" (Matt. 5:48). When the divine life within us grows to perfection, we shall be perfect even as our Father is perfect.

The blood of the covenant is not mainly for forgiveness; it is primarily for God to be our portion. God has ordained and predestinated us to enjoy Him. This enjoyment has also been covenanted to us....This covenant...was enacted by the blood of Jesus Christ, the blood which brings us into all the divine blessings. According to Matthew 26:28, the Lord Jesus took the cup and said, "This is My blood of the covenant, which is being poured out for many for forgiveness of sins." According to Luke 22:20, the Lord Jesus said, "This cup is the new covenant established in My blood." In 1 Corinthians 10:16 Paul refers to the cup as the "cup of blessing." This cup of blessing is the covenant enacted by the blood. The blood of the new covenant is the blood which enacted the covenant of blessing. The covenant is the cup and also the blessing as our portion. This portion is God Himself for our enjoyment. This concept of the blood far surpasses our natural understanding. Yes, the blood cleanses us from our sins. But even more important than this, the blood brings us into the very God who is our portion for us to enjoy.

In Revelation 7 those who have "washed their robes and made them white in the blood of the Lamb" are before the throne of God, in the temple of God, and are brought to springs of waters of life [vv. 14, 17]. Furthermore, Revelation 22:14 says, "Blessed are those who wash their robes that they may have right to the tree of life and may enter by the gates into the city." Here we see that through the washing of the blood, we have the right to come to the tree of life and enter into the city, New Jerusalem. The tree of life and the city are the ultimate aspects of God as our portion. If we view the Bible as a whole, we shall see that the blood of the covenant brings us into the full enjoyment of God as our portion both now and forever. (Life-study of Exodus, pp. 932-934)

Further Reading: Life-study of Isaiah, msg. 47

## << WEEK 8 — HYMN

### Hymns, #551

1

I've believed the true report,  
Hallelujah to the Lamb!  
I have passed the outer court,  
O glory be to God!  
I am all on Jesus' side,  
On the altar sanctified,  
To the world and sin I've died,  
Hallelujah to the Lamb!  
Hallelujah! Hallelujah!  
I have passed the riven veil,  
Here the glories never fail,  
Hallelujah! Hallelujah!  
I am living in the presence of the King.

2

I'm a king and priest to God,  
Hallelujah to the Lamb!  
By the cleansing of the blood,  
O glory be to God!  
By the Spirit's pow'r and light,  
I am living day and night,  
In the holiest place so bright,  
Hallelujah to the Lamb!

3

I have passed the outer veil,  
Hallelujah to the Lamb!  
Which did once God's light conceal,  
O glory be to God!  
But the blood has brought me in  
To God's holiness so clean,  
Where there's death to self and sin,  
Hallelujah to the Lamb!

4

I'm within the holiest pale,  
Hallelujah to the Lamb!  
I have passed the inner veil,  
O glory be to God!  
I am sanctified to God  
By the power of the blood,  
Now the Lord is my abode,  
Hallelujah to the Lamb!